

April 3  
1924

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

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*"He said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep" (JOHN 21 : 17).*

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## IMPORTANCE OF GENEALOGICAL RESEARCH.\*

ELDER GEORGE F. RICHARDS.

I DESIRE to speak upon that phase of the Angel Moroni's message to the boy Joseph Smith, which relates directly to the salvation for the dead, or as we commonly speak of it, genealogy and temple work. Genealogy and temple work go hand in hand. In both is seen the spirit of Elijah, and the accomplishment of one would be impossible without the accomplishment of the other. That is to say, the temple work and salvation for our dead would be impossible of accomplishment without first having a knowledge, some genealogy, of our dead. I realize that there are many people who do not accept of the visitation of the Angel Moroni to the boy Joseph Smith as a truth, therefore I desire to read three verses from the Old Testament, which all good Christians claim to believe, and which bears upon this subject.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly; shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4 : 1, 5, 6).

I doubt if there was any man living at the time of the visitation of the Angel Moroni to Joseph Smith who could properly interpret this passage of scripture. There was very little information among men upon the earth at that time in regard to this very

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\*Address delivered in the Tabernacle, Salt Lake City, at the fourth session of General Conference, October 6, 1923.

important principle of the salvation for the dead. The visitation of the Angel Moroni and his message were the first word in this dispensation in regard to the matter. The angel, referring to this same subject, while addressing the boy Joseph said :

“For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.

“Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

“And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.”

An explanation of the meaning of these passages of scripture is given in the 128th section of the Doctrine and Covenants, and reads as follows :

“It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other—and behold what is that subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they nor we be made perfect without those who have died in the gospel also.”

It would seem from the quotation made by the angel to Joseph that the earth would be wasted at the coming of our Lord, if we do not do this important work, if the hearts of the children be not, in this dispensation, turned unto their fathers; which, interpreted by the Prophet Joseph means: if we do not consider our dead ancestors, those who have gone before, obtaining sufficient knowledge and genealogy concerning them that will enable us to go into the temples, builded for that purpose, and there perform this important work of baptism. Not only is it necessary that our dead who have not had the opportunity in life of hearing and embracing the Gospel shall have the opportunity of hearing it on the other side and shall have the privilege of baptism by proxy by their living friends, but it is necessary that every ordinance of the Gospel that is necessary for the salvation of the living shall also be administered by proxy for the dead.

Some will say they do not believe in proxy. One may as well say that one does not believe in the atonement which was wrought out by our Lord and Savior for the redemption of the human family; for that is certainly a work of proxy. He becomes the Savior and Redeemer of mankind. We become the recipients of the blessings of the atonement, so far as being redeemed from our individual sins is concerned, only when we have accepted Him as such, and when we have accepted of His mission as the Redeemer and Savior of the world. So men are authorized to act for the Lord by authority given them, and do for their dead

kindred a proxy work; thus they may become Saviors of men. So that, with those for whom the work shall be done properly, as the Lord has revealed it through His servant, the Prophet Joseph, when they accept of the work done, it becomes efficacious for their salvation.

With regard to this expression: "if it were not so the whole earth would be smitten, would be utterly wasted at his coming," it seems to me that this refers not only to the individual members of the Church, but to the Church as a whole, and not only to us, but the people of the world. Elijah came in fulfilment of the prediction that he would come before the great and glorious coming of our Lord and Savior, and He conferred upon Joseph Smith and Oliver Cowdery, in the Kirtland temple, on the third day of April, 1836, the keys of the dispensation of the turning of the hearts of the children to the fathers; and he told them on that occasion that by this they might know that the great and dreadful day of the Lord was nigh, even at our doors. Eighty-seven and one-half years have passed since that time. We are that much nearer the great and dreadful day of the Lord; and His coming is assured. Is the earth going to be wasted at His coming? I firmly believe from my experience and observation, and from what history tells us, that there has never been a time since the visitation of the Angel Moroni to Joseph Smith, when there has been so much wickedness as there is now in the world and so much destruction of life and property—all fulfilling the predictions of the prophets, being signs of the time of the coming of our Lord and Savior.

When Elijah delivered his message, there went forth to the world a spirit, even the spirit of Elijah, which was seen in Great Britain, in the parliament of that great nation; for almost immediately, we learn from the history, they enacted laws making it obligatory upon the parish clerks and others in the subdivisions of the government of Great Britain that they keep correct records, records of birth, records of death, records of marriages, etc., the very data that are required to enable us to perform the work for our dead in the temples of the Lord; and a place was designated for the safe keeping of these records as they became completed. In Great Britain, in other nations of Europe, and throughout the United States, from that time went forth a spirit and a desire among men to know of their kindred dead, such as had never been witnessed before. Genealogical societies were organized, and men and women of wealth and nobility have expended their fortunes and years of their time in searching for the very information that we desire and need in order to discharge ourselves of the obligations resting upon us concerning the dead. We have now accessible all through the country, libraries containing thousands and thousands of printed histories of families and of branches and of countries and shires and

parishes, and I think that the people of the world are doing their duty in this respect, perhaps as well as the Latter-day Saints. We have builded temples at great cost and are maintaining them at great expense, and there are but a few of us who have been very active in looking after our kindred dead.

The importance of this work was stated emphatically by the Prophet Joseph when he said that the Lord has never laid upon this people a greater responsibility than that of looking after their dead, which means, inquiring after them, learning of them, building temples and redeeming them by administering unto them the saving ordinances of the Gospel.

The Gospel is preached to the world; it is the poor of the world who are receiving the Gospel. This work in the Church is being performed by the poor of the Church. We have men who could well afford to inquire after their dead, make extended research, and men, too, who are active in other religious lines of work, who seem never to have let this important question enter into their minds; who have never been active in obtaining genealogy and in doing temple work. My motive is, in speaking these few words that I might inspire the minds of some of my brethren and sisters who have been neglectful of this responsibility, a desire and a determination to take up this work to learn where their responsibilities lie, and to discharge themselves faithfully of these responsibilities, while they have the opportunity.

This subject is one of the most glorious and most important! I would that all could know the sacrifices which some are making in these temples, and in obtaining a genealogy for their dead.

God help us to discharge our duty faithfully, that the earth may not be wasted at His coming and that we may not be reproached when our life's work is ended, with having neglected our dead, I humbly pray, in the name of the Lord Jesus Christ. Amen.

## SELLING OUR PERSONALITY.

ELDER DAVID D. LAMPH.

ALL up-to-date and highly organized business houses and firms understand the necessity of establishing a permanent trade with their old customers, and, at the same time, of gaining new ones. In order to do this, they resort to many ingenious devices and ways, one of which, and probably the best, is the salesman.

The salesman is given his samples and is sent out to get orders. His success depends, largely, on his ability to please and to educate his customers, that they will want his line of goods. He, therefore, has to create in them a desire to buy. But, what the people want may not be the best for them. It is also necessary,

therefore, to advertise his wares, wisely and well, if he is to have happy, satisfied customers.

His training has taught him that an article once proved to be good, is always an asset—one that brings to his firm no mean dividends.

In selling our personality, there are equally as many points to consider as in selling an ordinary manufactured article. It is so, especially, if we want to be compensated for the time spent. We generally sell our personality on credit; when our debtors pay, it is often with a counterfeit. They have had time to test our wares and have found them wanting, or have not been taught to appreciate their value.

On conversing with a middle-aged lady, just recently, I found she complained of having few friends. She said her family thinks very little of her, and now, since her husband died, she is alone in the world. On questioning her, I found that in her younger days, she did not care much for company—she did not need companions then as now, and therefore, went to see her friends but little, and had few visitors to see her.

She was a poor saleswoman, for she had the goods but did not know how to dispose of them. She had a cheery smile, an affable manner, a well-schooled tongue, and was blessed with a good home; and had an income over and above her needs, but she did not cultivate friendships.

As Latter-day Saints, we all must be salesmen and saleswomen, for the public is not acquainted with the goods we possess—our personalities. Our task is to educate the people to a point where they will appreciate the personality which our religion has made for us.

The Gospel of Jesus Christ, as taught by the Latter-day Saints, is truly the most up-to-date manufacturing establishment of its kind on earth, but some of the salesmen and saleswomen are not the most efficient. This condition may be because they can not see the fruits of their labors. In other words, their compensation is not always temporal. In many cases it is, but it may be long delayed—for instance, the case of the lady mentioned. Hers, however, is a punishment for her neglect, but positive reward is just as certain.

There is no better time than the present to take stock of ourselves, and to check up on our personality to see if it is worth selling. This introspective process will enable us to eliminate all the undesirable qualities—those things that do not pay dividends to the firm we represent.

Let this be our aim as salesmen: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

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MAKE your stumbling-blocks your stepping-stones.

## SMOKING DANGERS.

Two news items selected from the *Liverpool Post and Mercury* demonstrate the injurious effects of smoking upon the human body. Cases of harmful attacks upon organs other than the two mentioned in these articles could be brought forth. Gradually, the world is recognizing what the Latter-day Saints have long known—"tobacco is not for the body, and *is not good for man.*"

The first article mentions the effect of nicotine upon the organs of sight:

"Danger of blindness caused by excessive smoking is troubling ophthalmic surgeons. At the annual meeting of the Bath Eye Infirmary, it was reported that a number of people suffering from tobacco blindness had been treated in the institution. It was added that the complaint, which is on the increase, might lead to permanent blindness if steps are not taken immediately to counteract it.

"The secretary of the Royal Eye Hospital, London, reported that eye trouble is often exaggerated by reason of excessive smoking. 'One of the first things which a surgeon asks a patient is if he smokes,' he said. 'If there is any sign of nicotine poisoning of the eye, the patient is advised to give up smoking.'

"'Tobacco poisoning of the eye is recognized by a blurred vision and by the inability to distinguish certain colors. Danger of permanent blindness is great if a patient refuses to give up smoking.'"

The second article refers to a dangerous growth produced at the back of the throat by excessive smoking:

"'Did not Mr. Bonar Law suffer in the same way?' asked Mr. H. R. Oswald at a Hammersmith inquest yesterday, when it was stated that a man had died from the effects of a malignant growth at the back of the throat caused by excessive smoking.

"The medical witness agreed, and the coroner added that in Mr. Law's case the growth was thought to have been due to excessive cigar-smoking."

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MINUTES OF THE STETTIN CONFERENCE.

A SPECIAL conference convened in the Stettin branch hall at Stettin, Germany, Wednesday evening, March 5th. The meeting commenced promptly at 7:30 p.m., and was conducted by President Armand J. Eardley of the Stettin conference under the direction of President David O. McKay of the European mission and President Fred Tadge of the Swiss and German mission. Elders Jean Wunderlich, editor of *Der Stern*, and Llewelyn McKay from the Frankfurt conference were also in attendance.

Upon entering the hall at 7:20 p.m., President McKay and

President Tadge were heartily welcomed with the choir's singing, "How do you do, President McKay! How do you do? How do you do, President Tadge! How do you do?"

The meeting commenced by the congregation's singing "An des Herrn Haud." The invocation was offered by Elder George H. Schmidt. In a manner very pleasing to all present, the choir sang the song "Das ist ein koestliches Ding."

Elder Wunderlich, the first speaker, after brief opening remarks spoke of the necessity of a restoration of the Gospel of Christ by revelation, in order to renew the vitality of the world. The speaker compared the condition of the world to-day to a sinking ship, on which a man stands ignorant of his own danger, saying, "Let it sink! It does not belong to me!"

A ladies' quartet composed of Sisters Frieda Boldt, Emma Boehnke, Lotte Moritz and Ruth Hilgendorff sang the favorite Latter-day Saint hymn, "Cast Thy Bread upon the Waters."

Elder Llewelyn McKay briefly explained the apostasy. He expressed his appreciation for his membership in the Church of Jesus Christ of Latter-day Saints.

President Tadge, the next speaker, showed, in an undeniable and convincing manner, the truth of the principles of Faith, Repentance and Baptism. The audience was deeply impressed with his remarks.

The choir sang "Lasset janchzen Berg und Tal."

President McKay, with Elder Wunderlich as interpreter, spoke to the Saints and the friends in a way long to be remembered. He endeared himself in the hearts of all present and manifested without doubt the divinity of his mission as an apostle of Jesus Christ. His text was taken from Ephesians 4:32: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." The speaker cited personal observations in the Holy Land and in Egypt showing the inhuman cruelty of man toward animals and even toward man. People, to-day, walking in the very footsteps of the Lord and Master, who nineteen hundred years ago taught the principle of kindness in almost every word and action, ignorantly scoff at this godly virtue. Concentrating his thoughts of this subject to the family and to home life, President McKay vividly showed the true relationship that should exist between husband and wife; parents and children.

At the close of the sermon, the spirit of downright happiness in the hall was so great that the sight was thrilling, and in fact a testimony of the Gospel.

The choir sang the song, "Alles was Odem hat."

Elder Truman R. Young pronounced the benediction.

There were present three hundred sixty-eight persons, including one hundred seventy-three friends and sixteen traveling Elders.

ARMAND J. EARDLEY, Conference President.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

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THURSDAY, APRIL 3, 1924.

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## EDITORIAL:

### THE NOBLEST CALLING IN LIFE.

It is difficult, if not quite impossible, for one to say of anything, with absolute certainty, "This is the best," or "This is the worst." If one so express one's self, another with greater intelligence and more experience may say with much more accuracy that something else is best, or some other thing the worst. It is, therefore, the better part of wisdom not to dogmatize, nor to speak with too much assurance of things about which there may be a divergence of opinion, and upon which one person's judgment will be as weighty as another's. It is somewhat presumptuous, therefore, to point out specifically the *noblest* calling in life; for as soon as it is named, someone may prove conclusively that we have used the superlative degree inadvisedly.

However, whatever its name, it is evident that man's noblest work must be impregnated with the greatest of all forces, Love. Furthermore, this power must be directed not for selfish purposes, nor to achieve personal ends. Though self-preservation is the first law of nature, a calling that has in view only the preservation of self, can not be called noble, a term that excludes all sordidness, and includes greatness of mind and generosity of soul.

The noblest calling in life, then, must be one in which the attribute of love will manifest itself not for self, but for others. It must be that calling which most nearly emulates true motherhood, the mightiest of all forces in human society. Indeed, if motherhood were not a "distinct and individual creation," we could pause here and have all true men agree that it is the noblest, purest calling in life; and that which makes motherhood sacred is the Christ-like element of giving her life for another. "A father may turn his back on his child, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their husbands, but a mother's love endures through all."

The element, then, that makes true motherhood divine must also permeate that call or vocation which may be distinguished by the term *noblest*. *The most worthy calling in life, therefore, is that in which man can serve best his fellow man.* It isn't preaching; it isn't teaching; it isn't medicine; it isn't engineering, nor any other vocation common among men. Each of these, though

offering opportunities for service, may be followed by men actuated by the most selfish and sordid of motives.

The noblest aim in life is to strive to live to make other lives better and happier. Browning sounds the key-note in *Paracelsus*, when he says: "There is an answer to the passionate longings of the heart for fulness, and I knew it. And the answer is this: Live in all things outside yourself by love and you will have joy. That is the life of God; it ought to be our life. In Him it is accomplished and perfect; but in all created things, it is a lesson learned slowly against difficulty."

Such is the divine message given to the Prophet Joseph in the words: "Remember the worth of souls is great in the sight of God." Such is the philosophy expressed by the Redeemer in the seemingly paradoxical statement, "He that will lose his life for my sake shall find it." The meaning of this becomes clear in the light of another passage which says, "Inasmuch as ye have done it unto the least of these my servants, ye have done it unto me."

To no other group of men in all the world is given a better opportunity to engage in the noblest calling in life than that which is afforded the Elders in the Church of Jesus Christ of Latter-day Saints. To establish salvation and peace, to the extent of their individual efforts, their lives are dedicated; to make the world a better and a fitter place for man, their talents and means are consecrated.

Just to be associated with men striving toward such an aim is a joy; and to assist them in their quest, an inspiration. Unselfishly, they are trying to serve their fellow-men in love. Thus far, at least, they are true followers of the Master; for "at the very heart of the Christian faith, the most sublime of its teachings, and to him who penetrates its deepest sense, the most human is this: To save lost humanity the invisible God came to dwell among us, in the form of man, and willed to make Himself known by this single sign: Love."

God bless the Elders, and women as well, who, if not with perfect love, at least with a desire to bring joy and peace to others, are engaged in the noblest calling in life!

Worthy servants of Christ, you are! Teachers! Followers of the True Teacher, the Great Exemplar of all! On with your noble work! There is none greater; none more righteous! Yours is the joy promised by the Savior who said:

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?"

"And now, if your joy will be great with one soul . . . how great will be your joy if you should bring many souls unto me?"

DAVID O. MCKAY.

## MINUTES OF THE KOENIGSBERG CONFERENCE.

THE annual conference of the Koenigsberg conference convened in Koenigsberg, East Prussia, March 1st and 2nd; the meetings were conducted by Conference President J. Maiben Squires under the direction of President David O. McKay of the European mission and President Fred Tadge of the Swiss and German mission. Elder Jean Wunderlich, editor of *Der Stern*, Elder Llewelyn R. McKay of the Frankfurt conference and all the traveling Elders of the Koenigsberg conference were also in attendance.

An officers and teachers and Priesthood meeting convened Saturday evening, March 1st, at 8 p.m. The congregation sang "Der Geist aus den Hoehen." Prayer was offered by Elder Jesse Curtis. The second song was "Mutig, ihr Brueder, im Kampfe."

A count showed the following in attendance: Elders, 4; Priests, 15; Teachers, 12; Deacons, 20; Relief Society officers, 17; Sunday-school officers and teachers, 53; Mutual Improvement Association officers, 18; traveling Elders, 19; visitors, 16.

The Presidents of the various branches gave statistical reports of the conditions in their respective fields as follows:

President Harold L. Snow, of the Steindamm branch: The branch has 256 members, 45 of whom were baptized during the preceding year. 319 persons are enrolled in the Sunday-school, over half of whom are friends; this is an increase of 100 in comparison with the preceding year; the teaching force consists of 24, inclusive of the superintendency. 40 brethren hold the Priesthood. 31 brethren have special duties. 90 per cent of the members of the branch pay full tithing; 88 per cent. keep the Word of Wisdom. The block teachers visit 100 per cent. of the families.

President J. Russel Hughes, of the Haberberg branch: The branch has 187 members, of whom 44 were baptized in the preceding six months. The Priesthood reports 97 per cent. as keeping the Word of Wisdom, and 100 per cent as tithe-payers. 100 per cent. of the families are visited by the block teachers.

President Lewis H. Hunsaker, of the Danzig branch: The branch has 46 members. 8 brethren hold the Priesthood, of whom only 50 per cent. are active, these being very exemplary.

President Fred Bischoff, of the Memel branch: The branch has 29 members. 7 brethren hold the Priesthood, only one of whom is inactive. The Sunday-school has an enrollment of 55, of whom approximately 40 are friends.

President August Michaelis, of the Pillau branch: The branch has 27 members, 4 of whom were baptized during the preceding year. 4 brethren hold the Priesthood, all being very active. 10 friends, on an average, attend all meetings.

President Raymond L. Kirkham, of the Elbing branch: The branch has 34 members. 19 should pay tithing; of whom 17 pay

a full and regular tithe. 7 brethren hold the Priesthood, all being active. The Sunday-school has an enrollment of 75, mostly friends. 100 per cent. of the families are visited by the block teachers.

President Carvel James, of the Selbongen district. No branch has been organized as yet. There are 23 members in the vicinity. The Sunday-school has an approximate enrollment of 100. Other meetings have an average attendance of between 50 and 75.

President Lorenzo S. Walker, of the Tilsit branch: There are 64 members in the branch. 16 to 20 friends are in regular attendance at the meetings. 9 brethren hold the Priesthood, five of whom pay a full tithe, and 8 of whom keep the Word of Wisdom. The Sunday-school has an enrollment of 78, with an average attendance of 76.

Sister Charlotte Hoffman, President of the Steindamm Relief Society reported that since the organization of the Society on September 1st, the preceding year, the enrollment has increased from eighteen members at the time of organization, to thirty members at the time of the report. The work is making progress, and the organization is continually growing.

Sister Theresa Nitsch, President of the Haberberg Relief Society, reported an enrollment of 64, 10 of whom are friends. Regular visits to the members of the branch, and special visits to the sick are regularly made.

Brother Willy Reske rendered a baritone solo.

Addresses were delivered by President David O. McKay and President Fred Tadje.

The meeting closed by the congregation's singing, "Tue was ist Recht." The benediction was pronounced by Elder LeRoy Lundquist.

The Sunday-school session of the conference convened in the Hindenburg school promptly at 10 a.m. March 2nd.\* Brother Willy Reske played the preliminary music. The congregation sang, "Sei willkommen, Sabbatmorgen." Invocation was spoken by Elder Horton C. Miller. The sacramental hymn was "Am Tisch des Herrn." The sacrament gem was repeated, and the sacrament was administered. Brother Otto Olschewiski explained the purpose of the sacrament in the Church of Christ. The concert recitation was taken from Acts 4: 12.

A pleasing and well-prepared program was rendered, among the principal participants in which was a chorus of eighty children. A song and the presentation of flowers were given by four girls, dressed in white. The children's chorus sang, in German, "Jubilee to the Lord." A recitation was given by Hans Weichert. Six girls sang, in English, "The Last Rose of Summer." Alfred Olschewiski rendered a violin solo. The children's chorus sang, in English,

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\*This session was ideally conducted.—Editor's note.

"Jesus Wants Me for a Sunbeam." Ervin Schwabe gave a recitation. The children's chorus sang, in English, "Have I Done Any Good in the World To-day?"

Addresses were given by President Fred Tadge and President David O. McKay.

The session closed by the congregation's singing, "Danket den Sonntagschul." Prayer was offered by Brother Otto Jablonsky.

Six hundred seventy persons were present.

The afternoon session convened in the Hindenburg school at 3 p.m. Preliminary music was played by the organist, Brother Willy Reske. The congregation sang "Wir danken dir, Herr, fuer Propheten." Prayer was offered by Elder Raymond L. Kirkham. The Koenigsberg choir of seventy-five voices rendered a selection. Sister Katie Sahn sang the soprano solo.

The general, the mission and the conference authorities were sustained by a unanimous vote.

During the session, musical selections were rendered, by Sister Gertrud Wiener, Sister Katie Sahn and the choir.

Discourses were delivered by Elders J. Russel Hughes, Llewelyn McKay and Jean Wunderlich and President Fred Tadge.

The closing song was "Fuelle des Heiles." Elder Lorenzo Steed Walker pronounced the benediction.

There was an attendance of six hundred seventy.

After preliminary music by the organist, the final session convened promptly at 7 p.m. The congregation sang, "Gottvertrauen." Prayer was offered by Elder Harold L. Snow. The second song, one of Brother Willy Reske's compositions, was sung by the choir, with Sister Katie Sahn singing the soprano solo.

The evening's program consisted of a baritone solo by Brother Willy Reske; an alto solo by Sister Gertrud Wiener; a selection by a mixed quartette; a soprano solo by Sister Katie Sahn, and a soprano solo by Sister Martha Reske.

President David O. McKay delivered an address.

The choir's excellent rendition of Haydn's "The Creation" was an inspiration to all present and reflected credit not only upon the singers, but also upon the entire Koenigsberg conference. Sister Klara Lemke, Brother Otto Kraemer and Brother Willy Reske respectively sang the soprano, tenor and baritone solos.

President Fred Tadge addressed the meeting.

"Motette," a composition by Brother Willy Reske, was rendered by the choir as the closing selection. Elder Jesse Curtis pronounced the benediction.

There was an attendance of eight hundred eighty persons.

J. MAIBEN SQUIRES, Conference President.

ALL men are made one for another: either then teach them better or bear with them. He that is unjust is also impious.

## FROM THE MISSION FIELD.

**New Branch Organized.**—Sunday, the 16th ult., a promising branch was organized at Wolverhampton (Birmingham conference). Elder Rodney D. Price was appointed president.

**Appointment of Conference President.**—Elder Marcellus R. Clark has been appointed President of the Ulster conference to succeed President John C. Bell, who has been transferred to Scotland.

**Release and Departure.**—Honorably released from his labors in the British mission, the following missionary sailed for his home, Friday, the 28th ult., per s.s. *Montrose*:

Harold B. Crompton, the London, the Free State and the Nottingham conference.

**Meetings of Traveling Elders.**—The traveling Elders of the Newcastle conference met in Priesthood meeting at Sunderland, the 14th ult. Elder Joseph J. Brown addressed the meeting on the subject "How can the Elders increase their efficiency in 1924?" Elder Wallace G. Galbraith spoke on the subject "Why the Elders should strive to spend their time profitably." Each Elder reported his labors and the outlook for the future in his branch. President William M. Harris gave timely instructions, emphasizing the necessity of systematic labors.

**Priesthood Meetings.**—The traveling Elders of the Nottingham conference met in Priesthood meeting Saturday, the 8th ult., at Nottingham. Various subjects were discussed pertaining to missionary activities. Elder Kenneth F. Schade gave a discourse on "Missionary Needs."

Sunday, the 9th ult., the Elders of the Ulster conference met with the local Priesthood and the officers and the teachers of the Belfast branch. Reports given showed that nearly all members of the branch had been visited during the past month. Good advice and instructions were given by President John E. Bell.

**Transfers of Traveling Elders.**—The following transfers of traveling Elders have been made:

David W. Goddard, French mission to the Liverpool office as General Secretary.

Rulon H. Sanders, Liverpool conference to the Liverpool office as Secretary-treasurer.

Kenneth Curtis, Birmingham conference to the Ulster conference.

Ianthus L. Richards, Ulster conference to the Nottingham conference.

Rudger C. Atkin, Leeds conference to the Nottingham conference.  
 John C. Bell, Ulster conference to the Scottish conference.  
 Cyril Bird, Liverpool conference to the Ulster conference.

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**Socials.**—The 12th ult., an enjoyable social was held at Doncaster (Sheffield conference) under the direction of the Relief Society and the Mutual Improvement Association. Sisters Jane Rollinson and Beatrice Elks were in charge. After a short program, refreshments were served and games were played.

The North London Mutual Improvement Association held a social the 4th ult. Elder Edwin O. Stenquist had charge of the entertainment. Games were played and a short program was rendered.

A successful social and tea was held the 5th ult., by the South Shields branch (Newcastle conference). The Sunday-school children were the special guests. Games, sketches and music made the afternoon an enjoyable one. In the evening, the adults were pleasingly entertained. Refreshments were served.

The 15th ult., a tea and "Unique Carnival" was given under the direction of the Mutual Improvement Association of the Nottingham branch. A program, interwoven with games and dancing, was rendered, special features of which were "A Gypsy Love Song" by Elder Percy Whetton and Sister Elizabeth Hatton, and a "Character Song" by Brother Joseph Robinson.

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**Branch Conferences.**—The Eastwood branch (Nottingham conference) held its annual conference Sunday, the 9th ult., with President Selvoy J. Boyer presiding. Superintendent William H. Mullinger conducted the Sunday-school session; a pleasing program was rendered bearing upon the bringing forth of the Book of Mormon. The evening session was conducted by Brother George W. Hart; the speakers were Brothers William H. Mullinger and George W. Hart. Elders Percy Whetton and Albert F. Kendall and President Boyer.

The Newport branch (Welsh conference) held a successful conference Sunday, the 9th ult., with President John W. Crofts presiding and conducting. During the first session, addresses were delivered by President Crofts and Elder Merlin S. Ellis, and reports by the branch officers were submitted. The speakers in the evening session were President Crofts, Elder Joseph M. Skeen and Brothers William I. Griffiths and George Tazewell. Pleasing musical selections were rendered by Brother William I. Griffiths, Sister Agnes Griffiths and Miss Lily Evans.

Sunday, the 9th ult., the annual conference of the Barnsley branch (Sheffield conference) convened with President Fielding K. Smith presiding and Branch President Robert H. Briggs conducting. In the first session, a short program was given by the Sunday-school pupils, wherein was shown the advisability of remem-

bering the Sabbath day and keeping it holy. President Smith advised the Saints to cultivate more enthusiasm and to eliminate any obstacles to progression that may exist. Elder F. Peter Jones gave a short talk on obedience to the Lord's commandments. The speakers in the evening services were Elders Scott S. McConne, G. Kimball Mellor and Vernon P. Cole.

Sunday, the 9th ult., a conference was held by the South London branch. President and Sister Joseph E. Wright and Elders Edwin O. Stenquist and A. Lewis Elggren were present. Reports given in the first session showed great improvement in the attendance at meetings and encouraging results of the branch Tracting Society. Sister Katherine G. Wright, Elder Elggren and President Wright spoke on aspects of Sunday-school work. In the evening meeting the speakers were Sister Wright, Elders Stenquist and Elggren and President Wright.

Sunday, the 9th ult., the Belfast branch (Ulster conference) held its annual conference. President John E. Bell presided; Branch President Ianthus L. Richards conducted. A short program was rendered by the children in the Sunday-school session. Talks were given by Superintendent Ernest J. Johnson, Sister Maud E. Johnson, Elders Marcellus R. Clark and Ianthus L. Richards and President Bell. Sisters Sarah E. Church and Sarah Hands each rendered a solo in the evening session.

The annual conference of the Rotherham branch (Sheffield conference) convened the 16th ult., with President Fielding K. Smith and Elders Willard Boden, Rowland V. Walker, Lyle A. Riggs, Sterling C. Rigby and Harley K. Fernelius in attendance. A short program was rendered in the first session by the Sunday-school pupils. The speakers were President Smith and Elders Boden and Walker. The speakers of the evening session were President Smith and Elders Rigby, Fernelius and Riggs.

The Merthyr branch (Welsh conference) held a successful branch conference the 16th ult. In the first session, gratifying reports were given by Branch President Joseph Rogers and Superintendent Ernest Morgan. A well-prepared program was rendered. The speakers were President John W. Crofts and Elder Rulon W. Openshaw. The speakers in the evening session were President Crofts, Elder Ralph C. Jones and Brothers Ernest Morgan and William Griffiths.

An instructive branch conference was held at St. Albans (London conference) the 16th ult., with President and Sister Joseph E. Wright and Elders Emerson C. Willey, Claren Schofield and A. Lewis Elggren in attendance. The theme of the Sunday-school session was the restoration of the Gospel. The speakers in the evening session were Brother Arthur Wilkens, Elders Schofield, Elggren, Willey and President Wright.

The Nottingham branch held its annual conference the 16th ult. In the Sunday-school session, the children rendered a program

depicting the story of Naaman. After the Sunday-school session, a very successful street meeting was held on the Market. The speakers were Elders Carl E. Pettersson, Albert F. Kendell and Percy Whetton and President Selvoy J. Boyer.

### PLAYING FAIR.

PLAY the game hard, but play it fair  
 Play the game, yes, to win.  
 Play the game hard, but play it fair.  
 If you are beaten, grin!  
 Go and shake hands with the winner.  
 Tell him the best man won.  
 Remember a game's not a death-grip,  
 But something you're doing for fun!  
 Play the game hard, but play it fair!  
 If you're tempted to cheat a bit,  
 Play the game hard but play it fair!  
 Foul play never makes a hit.  
 We each must be beaten sometimes,  
 And nothing under the sun  
 Is ever worth cheating to win at,  
 It's just playing fair that's fun!

MARGARET E. SANGSTER.

### DEATH.

EDWARDS.—February 29th, 1924, Sister Laura Lonisa Edwards died at Birmingham. Sister Edwards was born August 19, 1881, at Birmingham, and was baptized July 24, 1910, by Elder A. G. Hanson, and was confirmed by Elder F. T. Griffin. Funeral services were held under the direction of President Joseph E. Tillotson. Elder J. Trevor Buddell dedicated the grave. Her husband and four small children survive Sister Edwards.

BEARDMORE.—Sister Mary Beardmore passed away at her home at Belper, Derbyshire, February 29th, 1924. Deceased was born November 17th, 1839, and was baptized by Isreal Evans when a young woman. Sister Beardmore has been a faithful member of the Church ever since.

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 LATTER-DAY SAINTS IN GREAT BRITAIN.